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526 578 177 this way, and the same fate befell one started between the Eufaula and Abihka towns. In the latter case the very first time the ball was thrown up a free fight began which lasted three hours, and, according to report, the county sheriff and his deputies were utterly unable to stop it.

526 Sometimes the parties to a ball game had to march some distance to reach the place agreed upon for the encounter. When that was the case they would go by easy stages, hold a rally in the evening, the night before, and dance all night. I have one account which states that they held such a dance the first evening, reached the place appointed the next day, held another dance there, and then began the game. A great amount of property was wagered on the outcome of one of these games by both men and women, who would even strip clothing off of their bodies for that purpose.

It is to be observed that the Indian attitude with reference to the goals is just opposite to that taken by white men in their games, for with us the idea is to drive the ball through the enemy's goal, but the Indian considered that he was bringing the ball home to his own goal.

526 802 Among the Texas Alabama the method of counting points was different from that used by the Creeks, but it was probably a later innovation. There a straight line was drawn and transverse marks made on one side of this for one party and on the other side for the other party, twelve constituting the game. Figure 105 will illustrate.

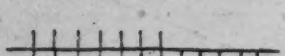

FIG. 105.—Alabama method of recording scores in the ball game

526 788 I will now give an account of a practice game between Łapiłko Indians witnessed by myself in 1913. We drove from Wetumka Sunday afternoon, July 27, and found the Indians seated on logs around the dance ground while the medicine maker at the other end was blowing into the medicine (pl. 7, *b*). There were two tubs, each said to contain miko hoyanīdja, but each treated differently by the doctor, so that the men drank from both. He did his work very deliberately, sitting motionless for a long time and afterwards taking some time in blowing into the medicine. He probably did this four times, though we did not watch him long enough to be certain. He sat facing the east. After that the yatika made an announcement and all went to the medicine, formed two rows, facing east, and took the medicine in the usual manner, afterwards vomiting it out, though some did not choose to take it (pl. 7, *c*). Before and during this ceremony the chief held in his hand a short stick on the end of which was fastened two balls and a bunch of small sticks. The last were the scoring sticks; the former comprised a large ball with which they were going to play next day and a smaller ball, the "chief ball" above mentioned, used when one side has scored three goals. It is said that each side

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has such a ball but I saw only one. When they went to take medicine each player took his ball sticks and belt down from the rack, on which they were hung in pairs, and when his turn came to take medicine each first poured a little upon these. The chief led and poured a little upon the balls. When all were through and had gotten back to their seats announcement was made that the players would be scratched. This was done on the west side of a large oak tree west of the medicine man's position. Each player in turn placed one hand on the tree and raised one leg at a time to the scratcher who scratched him four times on the back of the calf and four times on the thigh in front just deep enough to draw blood. He was also scratched four times on the upper arms and four times on the lower arms. 526 788

Meanwhile the medicine maker was treating more medicine, water having been brought by water boys, and soon after the scratching was completed they took medicine again. Previously, a number of boys had been sent to get wood for the fire to be built up that night, although a fire had been smoldering in the middle of the dance ground all the afternoon. After they had taken medicine for the last time the fire was poked up a little. The yatika, who was a Tukabahchee Indian, now made a short speech, when all ran and got their ball sticks, and marched around a little tree that had been set up near the medicine. After circling about it a few times they filed off to the stream and bathed. Some time later they came back and were dismissed to supper with another short speech. After supper they danced the "old dance" four times when the dance became free to all, both men and women joining in. Dancing continued almost all night.

On the day of the ball game, July 28, 1913, we reached the grounds about 8 a. m. The two sides were already made up. After waiting to see that all were present, each side went off by itself and held a council. Then each leader made a speech and they filed off to dress for the game. Presently they came back, part retaining their "store clothes," part wearing only the breechclout and belt with perhaps a feather in the hair. One or two had red paint on their faces and at least one wore a tiger tail strapped straight up along his back. Each party walked to its own goal and circled about it for a few minutes, shouting. Then they lined up across the center and after some parley threw down their sticks opposite each other to see that the numbers were even. Then they went to their appointed places, the ball was thrown up, and the game began. The sides were called simply "East" (hasosa) and "West" (akalatka) and the two scorers, each marking up for one side, sat on the south side of the grounds. As the game proceeded the enthusiasm increased, the rival sides shout- 526

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a. Box for tobacco, medicine, and drum in the Chiefs' Bed

b. Rite of the emetic

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[For descriptions of ritual seating arrangements in square grounds, see category 621]